THE WEEKLY GLEANER.

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The Weekly Gleaner,

A PERIODICAL DEVOTED TO RELIGION, EDUCATION, BIBLICAL AND TALMUDIC ANTIQUITIES, LITERATURE AND GENERAL NEWS.

JULIUS EICHMAN.
EDITOR AND PUBLISHER.

OFFICE 133 CLAY STREET.

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Bloch & Co.
August 25th1856.

Poetry.

Natures Words to her Pupil.

By the river I sat in the sunset.
What murmured the river to thee?
"Let thy life's young tide in the light of love glide
To the sea of eternity."

A tree o'er my head was waving.
And what said the old oak tree?
"Learn, learn of my shade the weary to aid
With comfort and sympathy."

A bird on the bough was singing.
What carolled the merry bird?
"Dear child, dost thou sing hymns of praise to thy King,
With infancy's lisping word?"

A bee came round me buzzing.
And what said the busy bee?
"O, let not youth's day pass in idling away;
Or age will be sad to thee."

A rose at my side was blooming.
What whispered the gentle rose?
"With the heart's fresh bloom smile away all the gloom
That care o'er the hearth-stone throws."

A star came out in the twilight.
What word had the twinkling star?
"May peace on thee shine from the glory divine,
Where God and the angels are!"

Young Primrose goes to teach the Dutch, English in Holland or "Look before you Leap."

"As I was going out with that resolution, I was met at the door by the captain of a ship, with whom I had formerly some little acquaintance, and he agreed to be my companion over a bowl of punch. As I never chose to make secret of my circumstances, he assured me that I was on the very point of ruin, in listening to the office-keeper's promises; for that he only designed to sell me to the plantation. 'But,' continued he, 'I fancy you might by a much shorter voyage be very easily put into a genteel way of bread.—Take my advice. My ship sails to-morrow for Amsterdam; what if you go in her as a passenger? The moment you land, all you have to do is to teach the Dutchmen English, and I warrant you'll get pupils and money enough. I suppose you understand English,' added he, 'by this time, or the deuce is in it.' I confidently assured him of that; but expressed a doubt whether the Dutch would be willing to learn English. He affirmed with an oath, that they were fond of it to distraction; and upon that affirmation I agreed with his proposal, and embarked the next day to teach the Dutch English in Holland. The wind was fair, our voyage short, and after having paid my passage with half my moveables, I found myself, as fallen from the skies, a stranger in one of the principal streets of Amsterdam. In this situation I was unwilling to let any time pass unemployed in teaching. I addressed myself therefore, to two or three of those I met whose appearance seemed most promising; but it was impossible to make ourselves mutually understood. It was not till this very moment I recollected, that in order to teach Dutchmen English, it was necessary that they should first teach me Dutch. How I came to overlook so obvious an objection, is to me amazing; but certain it is I overlooked it."—*Vicar of Wakefield,*

LEARNED WOMEN IN ISRAEL.

SKETCHES BY DR. CARMOLY.

[*Continued from number* 35.]

Permit me, furthermore, to introduce to you,

Rebeccah Tiktiner,

who lived, highly respected, at the beginning of the 17th century. She was the daughter of R. Meir Tiktiner, and renowned for her learning. She wrote in the German language, a book of morals, which treats of the "Duties of woman." This work was printed at Prague, after her death, A. M., 5369, that is 1609, and bears the title: "Meneketh Ribkal,"—"The Nurse of Rebeccah." Its editor introduces the work to the reader in unartificial verses, which sing the praise of the authoress, and are re-printed in "Wagenseil's 'Sotah.'" The learned "Zelt" published, in the year 1719, a dissertation on the life and writings of our Rebeccah.

Let us now make you acquainted with a Polish lady:

Adele Mendeles,

who lived in the 17th century, and is known as the authoress of a compend of "Jissipon," (the corrupt name of "Josephus), in the Jewish-German idiom. She was the daugheter of Moses Mendeles, in the year 1619 Rabbi of Lodomir,—1622, chief Rabbi of Prague, and 1635, chief of the Academy of Cracow. In the last named city lived Adele Mendeles, and published, in 1679, the above mentioned work.

Mentioning the city of Prague, I am reminded of

Eva Bacharach,

Who was born in the year 1585, in that city, where her father Isaac ben Simson Cohen distinguished himself both as Rabbi and author. Her mother, a daughter of the renowned Loew ben Bezael, chief Rabbi of Prague, gave her an extraordinary education. She was married to Simon Bacharach, and was, unlike all others, thoroughly in the Law. She read the Midrash Rabba, without the assistance of any commentary, and emendated many passages of the commentary on the same by the author of the "Matanat Kehuna.

Her sister in learning was Rachel.—Her work: "De conservando habitu faciei juvenili," which Donius mentions on page 102 of his "Kibraria Secunda," won for her great renown. But her modesty surpassed her talents; she was the humblest among all her friends, not even being aware, as it were, of her great accomplishments.

I must further mention a renowned lady;

Bella Cohen,

the wife of the well known Falk Cohen, chief Rabbi of Lemberg. She undestood the Hebrew and Aramaic languages, and read the Talmud and Casuists. After the death of her profoundly learned husband, in the year 1614, ardent yearning drew her to the holy city of Jerusalem, where she died at the age of 77 years, and was buried, with great solemnities, near the tomb of Zechariah. Her son, Jospa Cohen, set her an imperishable monument, at the close of his work: "Bet Israel," which he published in 1635.

Not less worthy of mention is

Bella Chasan,

the daughter of Baer ben Chiskiah Levi Horwitz. She was thoroughly versed in the Hebrew languages and the Jewish German idiom, became the wife of the learned Joseph Chasan, and published several writings, to wit:

1. "The history of the Royal House of David," translated by David of Toeplitz, 1705, in 8vo.

3. "The History of settlement of the Jews in Prague."

This book she wrote in connection with Rachel, the wife of Loeb Porjes, and daughter of Nathan Ronsnitz.

3. "A Techinal, or Prayer, in 8vo., s. a.

Be pleased to follow me now into the domain of the Art of Medicine, which, as you will probably learn, was made the object of profound study by Jewish women, many of whom acquired great distinction in it. Let me mention.

Em,

The instructress of Abaji, who lived in the Talmudic age She was a much honored physician, so that her renowned disiples could report a number of cures effected by her. She was no less learned in the law, and Rabba quotes many Talmudical decisions in her name.

After Em, we must introduce

Sarah, the Midwife,

one of those German women who distinguish themselves as practising physicians. She flourished at the beginning of the 14th century, in Bavaria. John II. of Bruenn, granted her, by a patent, dated May 2d, 1419, permission to freely practice her art in the diocese of Wurtzburg, for the annual, and in her time very considera ble, tax of 10 gilders.

Another female physician was

Morada,

who practiced medicine with great success, at Gunzburg, in 1540. She was highly respected in her time, and the author of the German Jewish "Book of Morals," printed at Isny, in 1545, dedicated his work to this renowned woman, in the following inscription:

"To the venerable and distinguished lady, Mrs. Morada, Doctress of the free Art of Medicine, of Gunzburg."

Permit me now, as my memory admonishes me, to mention one

Nameless.

It was the year 1439, that a learned woman of the Hebrew faith, entered the practice of Medicine, in Frankfort on the Main. I regret my inability to give you her name, as history has not preserved it.

Better known is a lady of the last century:

Kreindel Steinhard.

The sister of the renowned brothers, Isaiah and David Berlin, she assisted in their education, and became almost as much learned in Rabbinical sciences, as they. Both her brother Isaiah Berlin, and her husband Joseph Steinhard, make a favorable mention of her in their writings. Until her death, in the year 1771, she gave practical proofs of her medical erudition. But also in social life, she proved an ornament to her sex, and many deeds prompted by her lovely qualities, are still related by tradition.

Evening being advanced, and our amiable narrator being fatigued we tendered him our heartiest thanks for his interesting communications, and hailed with delight his promise, to resume the thread of his narrative on some other evening.

[TO BE CONTINUED.]

An acute word cuts deeper than a sharp weapon.

All the fat is in the fire.

[COMMUNICATED.]

SONORA, Oct. 25, 1859.

EDITOR OF THE GLEANER.

It becomes my melancholy task to inform you of the untimely and awful death of Mrs. David Hanff of Coulterville, and her two children. On the night of the 20th inst., a fire broke out in the fruit and cigar store of Cohen & Co., Mrs. Hanff at the time being on a visit at the store of Mr. Baruch. On hearing the cry of fire, she darted out of the house with her children, but unfortunately fell into a fire proof cellar with them, which was closed soon after by some one, who was ignorant of their being in it. The house was burned down and after the fire, which destroyed nearly the whole town, their lifeless bodies were recovered, blackened by smoke and suffocation.—They were brought by the father and husband of the unfortunates to this city, and placed in the hands of the Hebrew Benevolent Society of Sonora and Columbia for interment. It was indeed a heart rending sight to, see the mother with her unweaned infant on her breast, and her once beautiful boy of three summers by her side, all stiff, cold, and discolored by death in its most hideous form.

As soon as their remains reached this city, a meeting was called by the members of the Sonora and Columbia Hebrew Benevolent Society, being forty-two in number, and the following resolutions were adopted:

Resolved, That we deeply sympathize with the bereaved husband and father, Mr. David Hanff, in his affliction.

Resolved, That all the funeral expenses of the late Mrs. Hanff and children be paid by this society

Great credit is due the members of the society for the interest they evinced on the occasion. It affords me pleasure to state that this society is now in a very prosperous condition, being out of debt, and having about three hundred dollars in the treasury.

Allow me to return thanks for your kindness in sending your valuable paper to my parents at home. My brother, who has just returned from a visit to them, says it is read by them with much interest. They like the position you took in the "Mortara case."

There is little or no news to communicate from this place. Everything is quiet. Your paper comes regularly, and is read by all classes with interest, and I hope with profit.

Yours truly.

MORRIS WURKHEIM.

[COMMUNICATED.]

SACRAMENTO, Oct. 26, 1859.

EDITOR GLEANER:—At a special meeting of the Board of Officers of the Congregation Benai Hasholem, (German,) held on the 25th inst., the following resolutions were passed and ordered published in your valuable paper:

Resolved, That the thanks of this congregation are hereby extended to Messrs. Akerman & Bro., of San Francisco, as an acknowledgment of their kind favor, shown us by placing at our disposal their *Safer* and *Shofer*, during our late holidays of *Rosh Hashanah* and *Yome Kippur*.

Resolved, That the thanks of this congregation are hereby tendered to Messrs Jacobs, of Georgetown, and L. Grunebaum, of Sacramento, for the kind services rendered us, by officiating as part Readers during our late holidays of *Rosh Hashanah* and *Yome Kippur*.

Resolved, That the above resolutions be published in the Weekly *Gleaner*.

JOS. DAVIS, President.

S. A. LEVY, Secretary.

[COMMUNICATION.]

NEVADA CITY, Oct. 16th, 1859.

ED. GLEANER.

DEAR SIR:—It is my grateful task to communicate, through the columns of your appreciated organ, that the Holidays, set apart for observance according to the faith of Israel, were solemnized by our brethren of this county with all becoming solemnity.

Many attended at this place from the small towns of the surrounding country, and united with us in the devotion and rites of our religion.

Among those who assembled, our special thanks are due to Messrs. L. M. Cohn, Israel Kohlman, Simon Rosenthal and Solomon, for efficient services in the performance of the ceremonies appropriate for the occasion. In strict conformity with the usages and precepts enjoined by our synagogue, almost all places of business belonging to our people were closed, while in the houses resounded prayers in praise of the Most High, acknowledging his universal dominion, mercy, and power.

By order of

P. Meyer, Pres.

Sol. Kohlman Sec. Nevada Hebrew Society

A Disgraceful Scene in a Church.

A scene of the most disgraceful character was witnessed last Sunday in the parish church of St George's in-the-East. The Rev. Hugh Allen, who has recently been appointed by the vestry to the afternoon lectureship, preached at the service which commenced at half past two o'clock, and in the course of his sermon alluded to clergymen who did not preach the Gospel, and more than once mentioned the Pope of Rome, allusions which tended to excite the minds of many persons present, who were opposed to the religious teaching of the rector of the parish (the Rev. Bryan King) and his curates. At the close of this service the church-wardens endeavored to clear the church, in order that preparations might be made for the o'clock service, but upwards of one 4100 persons refused to leave and crowded round the altar. This portion of the church was decked out in ultra Romanist style, with crosses, and colored candles. At five minutes before 4 o'clock the doors of the church were thrown open, and an excited and riotous mob rushed in, shrieking and howling towards the altar. In a few moments afterwards a clergyman came from the vestry and was accompanied by six or eight young men, who acted as choristers, and who were habited in white robes. The clergyman himself, who was stated to be the Rev. Mr. Jenning, the curate of Stepney, had a large black beard and moustache, which rendered his appearence very remarkable. He wore the Oxford master's hood, and upon his scarf at the back of his neck was woven a cross.

As soon as he appeared at the church there was a great uproar, cries of "Oh, oh," and hisses. The reverend gentleman who appeared to be quite unmoved, proceeded with his choristers to the front of the altar, where they all knelt with their backs to the congregation. The Litany was intoned by the priest, and the responses were made by the choristers; but while they sung, others said them in the usual plain style, with very strong voices, in order to spoil the effect of the choir, while another set of people vociferated remarks which are not to be found in the Liturgy, and jeered the clergyman by imitating the noise of a goat. At the close of the Litany service, the clergyman rose, bowed to the altar, and retired, at which time nearly the whole of the congregation hissed, yelled, and indulged in the most hideous noises. A gentleman who was present, and who appeared to have been worked up to an extraordinary pitch of excitement, shouted at the top of his voice—"Pray, don't tear down the altar," an indirect invitation which would have been forthwith acted upon, had not the church wardens stood at the gate and guarded the entrance. At the close of tee service, hundreds of persons assembled in the churchyard for the purpose of hooting the clergyman as he left the sacred edifice, but he disappointed them by getting out in a more private way.—*London Times*, Aug. 23.

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לוח

CALENDAR

For the year 5620 A. M., commencing Sept. 29, 1859, expiring Sept. 16, 1860

TABLE 1.

	FASTS AND FEASTS.	DAYS OF WEEK.
Sept.		
29 30	Tishree Rosh Hashanah.	Th. Fr.
Oct. 2,	Fast of Guedalyah	Sun.
8	Yome Kippur.	Sat.
13 14	Succoth 1st 2 dys.	Th. Fr.
19	Hoshaanah Rab.	Wed.
20	Sheminee Atsereth	Th
21	Simhat Torah.	Fr.
28 29	Rosh Hodesh Heshvan.	Fr. Sat
Nov. 27;	Rosh Hodesh Kislev.	Sun.
Dec.		
5	Barech Alenu.	Mon.
21	Hanucah 1st day.	Wed.
26 27	Rosh Hodesh Tebeth.	Mon. Tu.
1860.		
Jan.		
5	Fast of Tebeth.	Th
25	Rosh Hodesh Shebat.	Wed.
Feb. 8	Hamesh Asar.	Wed.
23 24	Rosh Hodesh Adar	Th. Fr.
March.		
7	Fast of Esther.	Wed.
8 9	Purim.	Th. Fr.
24	Rosh Hodesh Nissan.	Sat.
April.		
7 8	Pesah 2 first dys.	Sat. Sun.
13 14	" 2 last "	Fr. Sat.
22 28	Rosh Hodesh Iyar.	Sun. Mon.
May. 6	Pesah Shenee.	Sun.
10	Lag Laomer.	Th.
22	Rosh Hodesh Sivan.	Tu.
27 28	Shebuot.	Sun. Mon.
June.		
20 21	Rosh Hodesh Tamooz.	Wd. Th.
July. 8	Fast of Tamooz.	Sun.
20	Rosh Hodesh Ab.	Fr
26	Tisha beab	Sun..
August. 9	Tu be'b.	Fr.
18 19	Rosh Hodesh Elool.	Sat. Sun.

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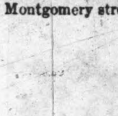

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jy 8-tf

מוהל

—in—

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As to his ability, he would beg to refer to his numerous friends in this city, as also to those who have employed him already wit their confidence, and particularly to the oldest מוהל in the State, to Mr. M. Heymon of this city.

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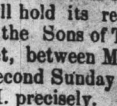

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FRIDAY.....OCT, 28, 1859 (5620)

NOTICE.

Ophir Lodge No. 21. I. O B. B., will hold their weekly meetings every Wednesday evening, at 7 1-2o'clock, at the emperance Hall in Washington, between Sansome and Montgomery streets.

Members and sojourning brethren of good standing ar espectfully invited. E. NEWBURGER, Pres.
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☞ We do not endorse any advertisements in our columns.

Correction.

We beg to correct an error in our last week's issue. We mistook the resolutions of the Synod of the Pacific for those of the Alta California. It was the latter Synod, members of another branch of Presbyterians, who passed the resolutions in reference; and they, meeting in this city at the same time, and their resolutions being reported in the same number of the "Pacific," led to our mistake, which we here correct.

THE LATE SYNOD OF THE "ALTA CALIFORNIA."

We respectfully ask the gentlemen of the Synod, who bound themselves to support Christianity by the arm of the law, how such is reconcilable with the prohibition of Jesus. Whoever reads the texts quoted in our last issue, must see that the author of Christianity wanted no interference of the sword to raise his spiritual Kingdom; this is conceded on all hands. We appealed to the members of the Synod for a reply, as we wanted to be instructed on the subject. As the Rev. gentleman, in promoting Christianity, could use only Christian means, we may expect a reply, for it is their duty to preach the Gospel to all nations, and, like Jesus and the Apostles, to the Jew first. We beg to ask, why send the sword instead of the Gospel? why enforce by law what is commanded to be gained by no other means than persuasion?

And if the reverend gentlemen think their means are innocent, as fanaticism has not yet come to racks and faggots, we beg to reply that this is not the question. However innocent the means may be, to Christians the prohibition must be sufficient to stop all attempts in that direction.

But there is danger; and wisely did the framers of our Constitution, from sad experience of former ages, provide against that danger. And what is this danger? Hear the greatest mind of the Christian Church of this century, the Archbishop of Dublin:

"In proportion as men are accustomed to regard it as right that outward profession should be enforced, they will come to regard the inward belief, which cannot be enforced, as insignificant. Conformity will be regarded as the great object, and truth as a matter we need not be concerned about."

So ought, invoking the aid of our politicians in a cause supposed to be a good one, to remind our Rev. gentlemen of the Synod of the case of Uzzah. He employed innocent means, yet he was struck dead for acting against the law. The story runs as follows: The law forbade the Levites from touching the ark of the Covenant. One day, when David intended to remove it, under great solemnities, from Kiriath-Jearim to Jerusalem, the priests, instead of carrying it on their own shoulders, as the law commanded, (Numbers 7:3,) put it on a *Car of State*, and made oxen draw it. When the oxen stumbled and the ark shook, Uzzah, fearing lest it fall, stretched out his hand to prevent its falling, and he was stricken dead, (2 Samuel vi:1-2.) Uzzah tried to support the ark by innocent, but expressly prohibited means, and he was struck dead, of course.

And thus it strikes us that the learned members of the Synod do not remember that the Kingdom of the Messiah was to be "a stone cut out without hands."—(Daniel 2:34.) How then do they join issue to hunt through our streets, camps and mines for hands to help them to roll "the stone" into the Halls of Legislature? Let them remember Uzzah, and like good Christians, keep all hands off the State car; let the priests carry the ark on their own shoulders, as they are commanded, and follow the advice of Gamliel.

We close now the point of political interference, in hopes that we have sufficiently shown its contravention to Christian law and principle. We come now to the second point: "The Christian State."

No 2.
The Christian State.

No greater insult can be offered to Christianity than to state that our country is an examplification of the moral philosophy taught by Jesus of Nazareth—that our country is a Christian country.

Our political laws fall considerably short of the standard of Christianity, as will be seen in the sequel. And as far as our laws are the product of equity and justice—as far as they coincide with the Jewish and Christian laws—they do so as a result of reasoning and moral sense, common to mankind at large, and can as little call them Christian, as they can be called Mahometan or Indian. But it must prove an insurmountable task to prove our code of laws a Christian code. Nor is the general state of morality of the country such that Jesus or the Apostles would call it a Christian country.

True, here and there may be met some souls, brought under by the influence of the supposed teachings of Jesus of Nazareth; but those are the exceptions; they are *the few*, and we little know how much they owe to Christianity or to the softer and more sublimated ingredients of their own natures. But if the appelation "Christian country," is to refer to our institutions, the religionists look in vain for sufficient religious elements in either our Houses of Legislature, our Courts of justice, our Churches, our houses, or our cities, to call them Christian. Our institutions are not Christian, and to judge by what we see—and we do not suppose we judge uncharitably—it does not appear that there are sufficient religious elements in the country to be fairly called a Christian country, and "If the salt has lost its savor, wherewith shall it be seasoned." "He that hath ears to hear, let him hear."

Our country a Christian country?—We may be mistaken, but from what we learned of Christianity and from the history of our country, we think the very birth of our country very unchristian, and surely, with its advanced age, it grows less and less Christian. Could our country, if it were Christian, ever have made what it boasts of, "The glorious revolution?" Do the words or the spirit of the Jesus and his apostles justify revolutions; and can they, with all the ingenuity of commentators, who labor so hard to make the texts in the New Testament justify revolutions at all, can they make them justify revolutions on the plea of such grievances as Britain gave to America?

We think it will hold very hard to justify the American revolution on Christian principles, with all the violence done to texts. But it holds hard to see rebellion at all justified in the Christian doduments. They, in speaking about duties to government, teach as follows:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

Wherefore *ye* must needs be subject, not only for wrath, (from fear of punishment) but also for conscience sake.

For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.—[*Rom.* 13: 1-7.

Can any one in these verses see any license for a revolution, under any circumstance? We wish our readers to look to what they read, and not to what interpreters want to make them read.—And, as these texts are not modified or repeated in any part of the New Testament, we see the very birth of our country an unchristian one.

The only cases in which Christianity allows non-obedience to rulers, are in case of collision of the injunctions of government with those of religion. Acts 4: 18 20: 5: 27-29. Heb. 57: in other cases, implicit obedience is due, for good as for evil—and so viewed in the light of Christianity, we say to that Christian country, "Verily, in iniquity thou wert shapen, and in error has thy mother fomented thee." And we see the result. "The fathers ate sour grapes, and the teeth of the children are at edge." Resistance is the state of our country; the child learns at school to "resist," and the man will not curb his evil spirit to any power.

And can any man look into our code of laws and call them Christian? They may be reasonable, but reason ruled men before Christianity was known. To prohibit theft, murder, is not Christian, as little as the statement that four times four is sixteen is Christian. We find a number of good laws in our codes, but we should be glad to be showed *one* single specifically Christian law.

We nowhere read of the obligation of citizens to believe in certain dogmas; we have no test oath; we nowhere find a law enjoining every citizen to be present at Christian worship at any time of the year, nor how often he has to receive the eucharist.

Is the law of resistence and retaliation Christian? Do our laws agree with the Christian law, Mathew v: 39, which says: "Resist no evil."

This passage, to which we could add many more of a similar import (Luke 6: 28. Romans 12: 17: 19. Cor. 6. Thes. 5: 15. Peter 3: 9), has given cause to mockers to ridicule, because they do not understand it; it also was abused by commentators, because they would wrest it. But surely they are not the principles prescribed by our law or practised by our country. And as our neighbors of the synod tell us that "Bible lies at the foundation of all our civil and religious institutions," that we live in a "Christian country." Does Christianity at all sanction war? But our laws do sanction it, and honor it, which Christianity never did. Does Christianity sanction theft, does it allow the encouragement of theft and robbery, or the purchase of stolen or robbed goods? Is worse than buying stolen *goods*, is countenanced by the laws of our country of the United States. When Jesus to see our country, he would weep and say, "O! Jerusalem, Jerusalem!" but, "O! Sodom, Sodom! hadst thou known the day of the visitation." We refer to the country in general, as it presents itself in its history, legislature, the courts of justice, houses of resort, our streets and Church with her dogma.

We cannot enter into specialities, though there never existed a Christian country, we even cannot, in the remotest sense, apply the terms to our country and our institutions. Our country is a state of antagonism to Christian principles in general; we see resistance to power, we see contention, no title is we administer oaths on every occasion, entertain armies, and these not self-defence only.

Christianity, certainly, teaches non-sistence and love to enemies, which laws scarce can be made to teach, nor we see such love practised.

If the "Bible lies at the foundation of our civil and religious institutions," that portion which teaches "eye for eye, tooth for tooth, wound for wound," not that which teaches, "resist no evil," and as this principle enters so largely to our institutions, that we might as call this a Jewish country.

And, indeed, a Christian state has never existed, nor can it ever exist, as as the man is constituted as he is. Christian state with revolutions and mies is what never can be reconciled. This the first Christians were aware hence their aversion to war: They the texts of those gospels which were quoted to them exactly those extant now, and they would bear arms. "In the time of Clem. Christians were so far from wars, he testified that they had no marks signs of violence among them, say 'Neither are the faces of idols to be ted, to which so much as to regard is bidden; neither sword nor bow to that follow peace; nor cups to them are moderate and temperate, as sylv Disc. de Rev. Belg.'" In this time, this add those words, which in Jus Martyr the Christian answered: 'We not with our enemies.' And moreov the answer of Martin to Julian, rela by Sulpitius Severus: 'I am a soldier Christ, therefore I cannot fight;' wh was three hundred years after Christ." This shows that scruples were entertain about warfare.

Lastly, speaking of a Christian country let us see what idea an ancient had of Christian country: "We who be

ne (says Justin Martin, born A. D. 89, d 165, speaking of the converting wer of the Christian doctrine), did ase ourselves in fornications and un-anness, do now solely embrace tem-rance and chastity. What innumera-e company could I name of those who ve left their luxury and intemperance, d come over to this kind of life; for rist 'came not to call the chaste and hteous [they needed it not] but the cked, the incontinent, and the unright-us to repentance.'"—Apol. 2, p. 61, 62. ctantius, another father, (died 325), the following challenge, shows what would require from Christians and a ristian community. He writes: "Give a man that is angry, furious, and pas-nate; and with a few words from God, ill render him as meek and quiet as a mb; give me one that is lustful, filthy, d vicious, and you shall see him sober, aste, and continent." The same he in-nces in most other vices. "So great," s he, "is the power of divine wisdom, t being infused into the breast of a n, it will soon expel that folly which the grand parent of all vice and wick-ness."

The comparison of the requisites of ristianity and the state of our laws and ciety, certainly must show us that *all* r laws are not based on the Bible as a ble, nor is our country a Christian untry.

[To be continued.

Hebrew Mass Meeting.

At the opening of the meeting, several per-s present having taken off their hats, Rev. *nry* mentioned to the President that there re ספרים in the Hall, and that it was proper to sit bareheaded, and he, at the re-st of the President, proposed either to ad-rn into an adjoining room, or to put on their s; else they would have to take out the ספר. Upon this it was unanimously re-ved to cover the heads.

At a mass-meeting held on the 23d inst., at ollo Hall. for the purpose of devising ways means of establishing a Hebrew Institute, following resolutions were adopted.

We, the undersigned, hereby organize for purpose of forming an association for the cation of the Jewish children of California, l hereby agree to contribute monthly the m of fifty cents for the support thereof.

Signed by all present at the meeting.

Rev. H. Henry was called upon by the Presi-nt to address the meeting, which he did in ery elaborate manner; here are his words:

" President and Gentlemen!

By an es-cial invite, I have come here to take part the proceedings of this meeting; and having ent thirty years in the education of our He-ew youth, 10 years of that time in America d 2 years in California, I trust that have gathered some experience in the man-r of educating our children.

Our religion has been sadly neglected, not ly in California, but also in other parts. fferent notions and different views; what is e are here from all parts of the world, with lld "a zusammen geloffene Vollek," and as the cessity is risen to educate your children as ews, I would advise you to embrace this op-rtunity, and teach your children the lan-age in which God spoke to our forefathers. mong many men are many minds. There ve been attemps made by men who, not hav-g sufficient religious knowledge imbibed in eir youth, do not receive the approbation of e congregation, which made them try some ing new.* I can't help saying: אלה ברכב ואה בסוסים ואנחנו

If you think of establishing a school, estab-h it on orthodox principles; in the name of r God, let it be purely orthodox (great ap-plause). But you ask me for proof why I ask a school established on orthodox principles—I will give you for example our country where you will find the Reform Party has the great minority. Reason and philosphy tell us that the majority must rule †—and we would do a great injustice to the majority by not subscribing to them and saying they are right. Most respectfully allow me to urge the establishment of a school where the Hebrew should be learned, with the translation of the same with שולחן ערוך רשי חומש and other branches.

And in conclusion let me say with Moses: מי ליי אלי Exodus, Chapter 32, Verse 26. "whosover is for the Lord, come to me," (a very polite invitation). As far as my humble services, both public and private are concerned, I am willing to offer them to promote you cause, and to assist in the educating of our rising youth ‖

Dr. Eckman was next called upon; and after requesting the audience not to stamp on he floor should he even succeed in eliciting their approbation; he (seemingly indignant ta what the former speaker passed in silence and at what he spoke); said as follows:

Mr. President, Gentlemen!

It is over five years since I came to our shores—I came among you a strange and sick man, but this did not prevent me from calling then already a meeting for the purpose for which we are assembled here. I immediately commenced teaching our children, poor and rich, without asking and without (except from one parent) receiving any remuneration. I have taught them from that time to this day; and there is no par ent that can say that I approached them for pay; but many there are who can tell that we refused accepting money from parents for religious tuition (it is the congregations who ought to pay). I have worked hard for the children, and to meet the demands, I myself was obliged to write out Hebrew for them. I did so five and a quarter years ago, and I have done so for them ever since. I am not a sophist; but I would beg you do not let yourselves be imposed upon, you have been told that the school is to be an orthodox school· I too say let it be an orthodox school; but do not allow yourselves to be imposed upon. I will beg your attention to an explanation:

In teaching children religion, the first object must be to impress the tender heart of the child of the existence of a God, of our duties, and of our responsibilities. Here the appeal is chiefly to the affections, to the heart, of the child.

The second step is, to give the child material objects to exercise and elevate its affections upon; we have to hold before the child examples, of great men and deeds—and such we draw from the storehouse of our past—we teach the child history of Religion, and here we appeal chiefly to its memory.

Thirdly, we must have a means of access to its heart, means of intercommunication between our mind and that of the child; that means is *language*—hence language is but a means; language is to our thoughts what the telegraph wire is to the telegraphic apparatus. If you communicate nothing, the wire is of no use; and if the wire, like the submarine cable, no more carries communications, you must use other means, so have *you* to use other means of communication; instead of a *dead* language use living words.

Now, my friends, in my trials I would succeed in impressing the child with the idea of a God, of a responsibility. I was able to make our children cherish a love and reverence for our ancients, but I could not succeed in using the Hebrew language as the means of communication. I could not succeed in making our children למדנים. And how could I succeed why are those no למדנים who spent the whole day in the חדר? But religious instruction your children have enjoyed. aught them with a sacrifice of my time an my own interest, under heavy persecutions and: 'Let the righteous sink seven times, he rises again." I have at present over sixty children to whom I impart religious instruction and my children learn as much Hebrew as any other scholars in this city, and if they do not know what we would like them to know—I console myself, thank God, with the assurance that my children bring a God into the houses of their parents. I beg of you again, do not allow yourselves to be imposed upon, but establish a school where RELIGION shall be taught, for we have seen schools enough here in which it was pretended that "all" the languages were taught the children, and where all the higher branches were to emanate from the selfsame source; and it is found that the children learned—nothing. ‡‡

The President, Mr. S. Harris, arose and charged the last speaker, Dr. Eckman, with indifference to the cause of education; and further implied upon him the remark, that the Dr. designed, in his address, to foil the success of this undertaking. Here Mr. Seixas Solomons interrupted the President and stated, that the latter did not understand the remarks of he Dr., and that Mr. Eckman did not intend discouraging their undertaking. Upon hearing this, the President asked pardon, for having judged thus rashly of the remarks of Dr Eckman.

M B. Asbim Esq., arose next and said Mr. President, I know that Dr. Eckman has done more for the education of our children than any other teacher, and has not taken pay, and I am satisfied that he would continue to do so in future.

Mr. Seixas Solomons addressed the meeting. We were at a loss to keep up with the ready flow of his language, which he seems to have at all times at his command; and therefore cannot give his words entire. He stated in substance as follows:

Gentlemen!

As education is the strongest necessity in every country, so it is necessary you should establish a school of which you should be proud, of which the city itself should be proud· Education is a matter for which I have worked—with untiring zeal, and there is nothing that gives me more pleasure than to see the promotion of mental culture * *

☞Here the reporter dropped his pencil.

When in a few years later you will see an Institute erected, reared by your own hands, wherein your children will receive such a religious instruction, as your parents strove to bestow upon you, then you will look back with gratification to the moment that gave birth to so glorious an enterprise; but Gentlemen, do not stop in the good work that is now fairly begun, but work and do something definite, instead of offering empty paper resolutions (tremendeous applause).

Several Gentlemen occupied the floor for some minutes, but nothing of importance was who criticised the attempt of introducing diselicited; with the exception of Mr· Jacob Rich, cord at the very start by harping on "orthodoxy," when we admit no distinction between orthodoxy and reform; ‡ finally Mr. Laski, teacher in Hebrew, took the floor, and read off a speech on the subject of edueation, which we regret is rather to lengthy too give it place in our columns.

After some suggestions and motions, the reporter of the "Gleaner," I N. Choynski, who sat in a secluded part of the Hall, taking items, rose and called out, Mr. President; when lo, he was rebuked with words: Your hat on, sir!' for Mr. Choynski had forgotten this injunction at the opening of the meeting. After placing his hat—on his head of course; he said many a good thing which we cannot give to our readers, as the speaker occupied the place of the Reporter.

The meeting was withal a spirited one; and, if we mistake not, it will have the desired effect, a i, of establishing a lasting monument for the education of the rising generations.—Although some diversity of opinion existed at first in regard to the amount of subscription, to be paid by every member monthly; Mr. Ashim having moved that each member hould pay $2 monthly for the support of the Institutions, the matter was soon arranged satisfactorily to all parties, and the proposition of Mr. Jacob Rich, the subscription of 50cts. monthly, adopted, by a decided majority. We cannot doubt for a single moment but that every Hebrew in San Francisco, be he married or single, will give 50 cents in support of an institution which is destined to become, by proper management, the pride and glory of our nation on the Pacific Coast.—

The Committee appointed to solicit subscriptions consisting of Messrs. Ashim, Lichtenstein and others, who will canvass the town during the coming week; and may it not be said that a single individual turned a deaf ear to the voice of wisdom.

On whatever basis the Institution will be established, is in our opinion, of minor importance; and we would beg to state that inasmuch as the money subscribed will be tendered to the establishment of a Hebrew School be therefore not loath to subscribe willingly; ask no questions, but subscribe.

The President then appointed a committee of five, consisting of Rev. H. A. Henry, Dr. Eckman, Jacob Rich, Seixes Solomons and I. N. Choynski, for the purpose of drafting a constitution and By-laws for the association; Dr. Eckman declined to act on that committee, on account, as he stated, of multifarious business; Mr. Rich offered an excuse for not wishing to act on that committee, but the excuse was not accepted. The meeting, in pursuance of a motion made by Mr. Seixas Solomons, that the appointment of the Committee on constitution be deferred, afterwards resolved that no Reverend gentlemen should act on the committee, which Rev. Henry seemed to consider an insult. It is our opinion, based on past experience and present indications, that Reverends should not have a hand in the framing of a constitution for a religious Institution, not because they are unfit for the task, but because their views are too ultra to suit the people. It was this reason which prompted the great philanthropist "Girard" to exclude all Reverend gentlemen from the college which he established, and it is to this precaution to which we ascribe the yet flourishing condition of Girard College. ⁂

The bias of the Society seems to be to act independently, they wish to be under no influence of either a congregation or a minister.—

C.

* In this personal allusion we only can give the sense, and not the words of the speaker.—C.

† These words were spoken at the public meeting; they are public property. We direct the attention of learned colleagues in the Atlantic States to this passage. It is not the man, but the principle uttered here which deserves notice and elucidation.

We know of no system of religion, nor of any party among any sect, against whose religious principles these sentiments would not offend. In fact, give your children these principles, and you give the key to the defection from Judaism and from any other rational system at once. We are told that reason and philosophy tell us that in religion "the majority must rule" "and we" orthodox or reformers, would do great injustice to the majority by not subscribing to them and saying they are right.

The subject is of vast importance and we shall return to it.—ED. "GLEANER.

‖ I could not see what business a gentleman had, who is invited to attend a meeting for the purpose of advising about ways and means for establishing a school here, to say; look at me; there stands before you a man who has taught some thirty years; but engage me—I am an orthodox man, and you must have nothing to do with that other man opposite me, who is a reformer. And of course, as the sound, so the echo; and the second speaker, in self defence, had to ask, "Why stayest thou thy neighbor?" C.

‡‡ The whole seemingly was intended to bear against the colors of "orthodox," and as also the desire to ignore all the honest attempts that have been made here, and in the true direction.—C.

‡ The incidental remarks of Messrs Seixas Solomons and Mr. Jacob Rich, were pertinent, pointed, and correct. There was no call for an attempt to impose by the name of "orthodoxy." We shall show that we make no distiction between orthodoxy and reform.—ED. "GLEANER."

⁂ If this is irony, it is very cutting; if spoken in earnest, we pity either the reverend or the people.—ED. "GLEANER."

DRY GOODS.

DRY-GOODS.

Heynemann, Pick & Co.,

89 and 91 California st.,

(EMPIRE BLOCK,)

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OFFER FOR SALE,

BY THE

PIECE OR PACKAGE,

BLANKETS—RED, WHITE, BLUE AND GREEN:

Prints,
French and English Merinos,
Alpacas,
Castores,
Marseilles,
Carpets,
Hearth Rugs,
Crumb Cloth,
Linen Goods, of all kinds,
Window Curtains,
Damasks,
Wool Plaids,
Ginghams,
Velvets,
Hosiery,
Velvet Ribbons,
Black Oil Cloth,
Pilot and Beaver-cloth, French Hats,
Blk Oil cloth Hats,
Shirts,
French and English Muslin Delane,
Spool Cotton,
Farmer's Satin,
Marshall's Linen thread,
Bunting.

And a Full Assortment of

DRY-GOODS!

FOR SALE

AT LOWEST MARKET RATES

REMOVAL.

MRS. BLOCHMAN, has removed her Millinery Store from No. 210 Clay street to No. 234 Dupont street, near Green.

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CAP MANUFACTORY,

WHOLESALE AND RETAIL.

ORDERS PROMPTLY ATTENDED TO.

No. 79 Kearny street,

Between Pine and Bush,.....*SAN FRANCISCO*

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—OF—

HATS AND CAPS,

WHOLESALE AND RETAIL,

No. 165 Commercial Street.

Below Kearny, SAN FRANCISCO.

Our Stock contains always the latest European and American styles.

Any kind of Hats (both Fur and Silk) made to order.

30—3m

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CROCKERY,

GLASSWARE, LAMPS, & c.,

Chandeliers, Plated & Brittannia Ware, Looking-Glasses, &c., &c.,

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N. B. Goods delivered to any part of the City free of charge. ap8-3m

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L. KRAMBACH,

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Glassware, Plated and Britannia Ware Cutlery, Lamps, &c.

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MANUFACTURER

AND

DEALER

IN

MARBLE

Grave Stones.

Chimney, Table & Counter Tops.

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Hebrew Inscriptions executed with precision, and neatness. All work done in the best manner, at the lowest prices.

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New Fancy and Staple Dry Goods,

BY THE ARRIVAL OF EVERY STEAMER AND CLIPPER.

Offered at the lowest Market Prices, to which I invite the attention of City and Country Merchants.

Assorted Prints—new styles; assorted Blankets; Berth and Bed Blankets; "York Mills" Cottons; Blue Denim—assorted; Linen Check and Hickory Shirts; "Ashland," Washington" and "Howard" Duck; White and colored Marseilles Quilts; Brown Drill; Brown Sheeting; assorted colors Flannel; Ballard Vale White Flannel; Bleached and Slate Drills; Bed Ticking—assorted; Bleached Shirtings—assorted "Allendale" Sheetings—assorted widths Fine Brown Shirtings; Gray Twilled Flannel.

N. B. Orders for the Country promptly supplied.

feb12-G4m

U. SIMON. L. DINKELSPIEL.

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No. 79 California Street,

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ALWAYS ON HAND,

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Together with a Complete assortment of Yankee Notions.

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ROSENSTOCK & PRICE,

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OF

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BATTERY STREET

San Francisco.

dec17.

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Dealer and Jobber in

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Clothing, Yankee Notions, &c.,

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N. B. All orders from the Country attended to with despatch. ap9-3m

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IMPORTERS AND JOBBERS OF

FOREIGN AND DOMESTIC

DRY GOODS,

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Battery Street, corner of Clay,

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Dec3

GODCHAUX BROTHERS,

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S. MAYER & BROS.,

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New, Fancy, and Staple Dry Goods,

85 CALIFORNIA STREET,

Receive regular assortments by nearly every clipper ship, as also by every steamer, which we offer for sale at the lowest wholesale market rates.

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BOOTS, SHOES, HATS, CAPS, ETC.

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SAN FRANCISCO, CAL

DRY GOODS.

Hamburger Bros.

Beg leave to announce to their Friends particularly, and to the public in general, that they have resumed business.

They have reopened their store at:

90 California st. between Sansome and Battery.

where they will keep constantly on hand and receive by every Steamer from the East, a general ASSORTMENT of domestic and FANCY DRY GOODS, CASHMERE, EMBROIDERIES, MERINOS, MILLINERY, GOODS GLOVES, TABLE CLOTH, HOSIERY, YANKEE NOTIONS, LACES, RIBBONS, GIMPS, SOCKS, SILKS ERINGES PRINTS, SHAWLS, PARASOLS, LINENS, DIAPERS, TOWELS TICKS, SHEETINGS, &C., ETC., ETC., ETC.

Which they offer at the lowest market rates.

P. S. Store will be closed on Saturdays.

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BY THE PIECE OR PACKAGE.

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Dry Goods, Hosiery,

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Together with every other article in the Dry Goods line.

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G6m.

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Basement. aug13tf

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Clothing! Clothing! Clothing!

For Men, for Boys, and for Children!

For all Mankind, including the

MILLION!

WHAT CHEER CLOTHING EMPORIUM,

118 Sacramento street.

COATS, PANTS, VESTS,
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SUSPENDERS, GLOVES, BELTS, &c.

For sale at New York Auction Prices.

☞ Call and judge for yourself.

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WM. MEYER & CO.,

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(BETWEEN KEARNY AND MONTGOMERY STREETS,)

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French and German

FANCY BASKETS,

English and American

Willow Ware

Cane and Willow Chairs,

Ladies' Work Stands,

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No. 32 Battery street, between Commercial and Clay,

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One door from Sacramento st,

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FLUE, MACHINE AND ALL OTHER BRUSHES MADE TO ORDER. au5-tf

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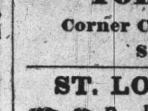

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Informs his Customers, and the Public in general, that he has opened this establishment, where he has constantly on hand a large stock of

STICK CANDIES, Sugar Drops,
ALMONDS, Comfits, Lumps,
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GUM-DROPS, JUJUBE PASTE, FRENCH Bon-Bons,
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Every Variety of Confections

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SEINES and ***GILL NETS*** Got up to order.

☞ ALL ORDERS PROMPTLY ATTENDED TO.

FOR SALE

200 bbls Oregon and California Pickled Salmon,
100 Half bbls do do do Salmon,
100 Kits Soused Salmon,
8,000 Lbs New Smoked Spring Salmon,
200 Packages Pickled Herring,
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SILVER PLATED CASES MADE

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PAINTS, OILS, &c.

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re now landing and in Store, and for ale at LOWEST RATES,

0 kegs White Lead,
000 gals. Linseed Oil (boiled and raw),
00 " Spirits Turpentine,
0 " Varnish (English and American),
0 doz. Paint and Whitewash Brushes (ass'd sizes),
0 boxes Window Glass (ass'd sizes),
0 lbs. Glue (ass'd qualities),
ogether with a Large Stock of all Articles in our Line, which we are receiving regularly from the Best Manufacturers.

have also at all times on hand

CAMPHENE,
SPERM OIL,
POLAR OIL,
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Lots to Suit, at
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URNITURE, BEDDING AND Mirrors,
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Regular Sales by Catalogue,
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AT 10 o'clock, A.M.
THE UNDERSIGNED having taken the Fireproof Brick Store on the southwest cornrr of California and Sansome streets, will continue the Auction and Commission Business, under the name and style of R. D. W. DAVIS & CO. Gratefully acknowledging the favors heretofore extended to him, he respectfully solicits a share of patronage.
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NOTARIAL SEALS, as prescribed by the law of 1853. Masonic and Official Seals of every description. Ornamental Engraving and Marking at the shortest notice, and at reasonable prices. ap3
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PREMIUM STENCIL PLATES.
CUT to order, at the shortest notice, and in a superior style to any other concern in the city or State.
Stencil Brushes, Ink and Marking Pots for sale.
J. F. HALL,
ap29 tf S, E. cor. Front and Sacramento streets.

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I WILL ENGRAVE YOUR NAME ON A STAMP, and give you Indelible Ink for $1 25. Stamps for marking Linen.
T. C. BOYD, Wood Engraver.
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DR. BOURNE'S ELECTRO - CHEMICAL BATHS!
AND
VAPOR BATHS!
JUNCTION OF MONTGOMERY AND MARKET STREETS.
Only $1 per Bath!
AND LESS,
IF A NUMBER OF TICKETS ARE PURCHASED

As these Baths equalize the circulation and purify the blood, increase and equalize the nervous forces, improve appetite, deterge all effete matter, and impart universal warmth and strength to the system, they are invaluable aids in the cure of ALL diseases; but especially Rheumatism, Neuralgia, Paralysis, Fever and Ague, &c., and for Colds, Coughs, and all Affections of the Chest, are absolutely of unequalled efficacy.
☞ But it is not proper to take a Bath until three hours or more, after a meal.
They also remove from the human system Mercury in all its forms, as well as all other Mineral and Drug Poisons.
☞ A department for ladies, which is attended by a competent lady.
The effect of POISON OAK thoroughly eradicated, quently by a Single Bath.
DYSPEPSIA is permanently CURED (not patched up) in from six to ten weeks. Failure to cure is almost impossible.
House patients received—Ladies or Gentlemen.
☞ The Electro-Chemical Baths are NOT administered persons suffering with infectious or loathsome diseases.
CONSULTATION FREE! n12tf

COAL.
FOR SALE, IN LOTS TO SUIT PURchasers, Anthracite, Scotch, Spiint, West Hartley, Liverpool, English Cannel, Bellingham Bay, Vancouver, &c., Wholesale and Retail, at
A. HILLER'S COAL YARD,
Corner Battery and Pine streets,
jy15-tf Successor to James Findla.

NOTICE.
THE SUBSCRIBER RESPECFULLY INFORMS HIS friends, patrons and the public generally, that he has disposed of his Coal Yard, Stock and Fixtures to Mr. A Hiller, and in retiring begs to return them his gratefu acknowledgements for the liberality and confidence extended to him for a period of years, and takes pleasure in commending Mr. Hillerto th eir favorable consideration, as a gentleman worthy of their patronage and confidence.
JAMES FINDLA.

The subscriber avails himself of this occasion to inform his friends, the former patrons of Mr. Findla, and the public generally, that he has purchased of Mr James Findla his Stock and Fixtures in the Coal Yard corner of Battery and Pine streets, where he will continue the Coal business and hopes, by strict attention to his business to merit a continuance of the patronage heretofore bestowed upon Mr. Findla.
A. HILLEr.

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H. M. LEWIS,
WATCH MAKER,
MANUFACTURE JEWELRY
IMPORTER OF WATCHES, JEWELRY, & DIAMONDS
Diamond and Specimen Work,
Made to Order.
CHRONOMETERS AND WATCHES REPAIRED AND WARRANTED.
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M. M. LEWIS,
Pioneer
WATCH & JEWELRY STORE,
No. 183 CLAY STREET.
HAS a large and desirable assortment of every description of JEWELRY, WATCHES, of the best manufacturers, QUARTZ JEWELRY and DIAMOND WORK, at most reasonable prices.
Diamond and Specimen Work manufactured to order, by skilful workmen.
No connection with any other house
Don't forget the number, 183 CLAY STREET, between Montgomery and Kearny sts., opposite Court Block.

JOHN W. TUCKER,
IMPORTER OF AND WHOLESALE AND RETAIL DEALER IN
WATCHES, DIAMOND,
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Jewelry and Silver Plated Ware.
QUARTZ WORK OF ALL KINDS ON HAND.
Watches repaired with care and warranted.
No. 125 Montgomery Street,
SAN FRANCISCO.
Persons in the Interior desirous of purchasing articles of Jewelry, by forwarding a description, accompanied by the cash, can obtain them, and depend on their being of the best quality, and selected with care; and there is little doubt that this mode will prove as satisfactory to the purchasers as if the articles had been selected under their own supervision. feb.3-3m

BRAVERMAN & LEVY,

WATCH MAKERS.
AND
JEWELERS,
No. 167 Washington Street,
HAVE Constantly on hand a large and beautiful assortment of
FINE WATCHES,
JEWELRY,
QUARTZ WORK, ETC.
In Silver Ware,
We always keep a well selected stock of such articles as Silver Knives, Forks and Spoons;
silver candlesticks; silver cake baskets,
Silver waiters, silver castors, silver cups,
silver napkin rings, &c. &c.
Also—Silver Plated Ware, which we offer for sale at very low prices. mh6tf

SPERRY & CO.,
Manufacturers and Importers
OF
CLOCKS,
169 Montgomery st., San Francisco, Lyceum Building.
General Agents also for the **Quaker City Sewing Machines**, a new and excellent machine for all kinds of sewing, at a very low price. **Agents wanted** in California and Oregon. m26-tf

S. FREDERICK & BROTHER,
Importers
AND
Wholesale Dealers in
WATCHES CLOCKS, JEWELRY, GOLD PENS,
WATCH AND CLOCK MATERIALS,
TOOLS, ETC., ETC.
No. 171½ Washington street, up stairs, San Francisco
----AND----
170 Broadway, corner Maiden Lane, New York.
Have lately opened a complete assortment of the above, and offer to sell the same at 10 per cent. above New York prices. The trade are invited to call and give us a trial. Particular attention paid to orders from the country.

JOSEPH BROTHERS,
Importers and Manufacturers of
WATCHES,
Diamonds, Jewelry, Silverware,
&c., &c.,
149 Montgomery street, between Clay and Merchant.
SAN FRANCISCO.

A. KOHLER

SAN FRANCISCO
No. 178 Washington Street.
FORTY CASES MUSICAL INSTRUMENTS
Just received—such as
ACCORDEONS, FLUTINAS,
GUITARS, VIOLINS,
BRASS INSTRUMENTS.
----ALSO----
Tamborines, Banjoes, Fifes, Flutes, Clarionets
Picaloes, Violin Bows, Bow-Hair, Rosin,
Bridges, Pegs, Tail-Pieces,
Finger-Boards, Tuning-Forks, and all
Kinds of Musical Instruments and Merchandise
888 ROMAN STRINGS, 4 lengths and 4 Thread,
Fresh every Two Months from Italy.
ALL of these goods will be sold very low to the trade, as they are direct importations from the manufactories of Europe, and imported in large quantities by A. KOHLER. He will sell them *Thirty per cent. cheaper than any other House in California*; therefore, it would be for the interest of all to call and examine before purchasing elsewhere.
N. B.—Popular sheet music by every steamer. Toys and Fancy Goods by the case.
A. KOHLER.
178 Washington Street.
2nd STORY EXCLUSIVELY WHOLESALE
ap16

S. H. PRICHARD & BRO.,
Commission & Forwarding
MERCHANTS,
97 FRONT STREET, San Francisco—Agents for Jone's & Hudson's
Chewing Tobacco; Va. Offering to California;
El Sacramento; May Flower;
Our Jewel.
E. J. Hudson's Smoking Rose of Sha on, Sweet Scented Oronoco, and Prichard's Corn Cob.
J. Chiever's Wellington,
Britton's Virginia Dew Drop Whisky, in barrels and half barrels.
Will receive orders for Drugs, Medicines, &c., for Messrs Thomas & Fuller, New York.

H. & L. SHARP,
----Dealers in----
WOOL AND FURS,
No. 65 California St., up stairs,
SAN FRANCISCO.

REMOVAL.
PULU! PULU! PULU!
The extensive Pulu and Bedding Ware-HOUSE has been removed to
No. 104 Battery street
Between Washington and Clay streets, opposite Badger & Lindenbeger.
au12-1m J SCHREIBER.

NATHANIEL GRAY,
UNDERTAKER,
155 Sacramento street, Corner of Webb,
SAN FRANCISCO.
Iron and wood Grave Enclosures and Marble Tomb-Stones furnished to order.

WORMSER BROTHERS,
Importers of and Dealers in
Wines and Liquors,
Southwest Corner California and Front-streets.
Orders from the country carefully and strictly attended to, and those who favor us may depend upon the quality sent invariably being suc as ordered. feb26-3m

HALL'S SARSAPARILLA, YELLOW
Dock and Iodide of Potass is prepared from the fines Old Jamaica Sarsaparilla and En. lish Iodide of Potass—admirable as a Restorative and Purifier of the Blood. It cleanses the system of all morbid and impure matter—removes boils and eruptions from the skin—cures rheumatism and pains of all kinds. All who can afford should use it, as it tends to give strength and prolong life. Sold by Druggists generally at $1 00 per Bottle.
R. HALL & CO., Proprietors,
Wholesale Druggists,
143 and 145 Clay street,
sept16 3mos San Francisco

The Family.

My Sister's Grave.

Where once her little footsteps trod
Amid the place of graves,
Her dust now lies beneath the sod,
The green grass o'er it waves.

Summer its sweetest flowers hath shed
Upon her lowly tomb;
The willow droops above her head,
There spring's first roses bloom.

I would not call her back, though lone
My earthly pathway be;
Though oft I miss her gentle tone
Of softest melody.

I would not have that brow of light
Shadowed by earthly care;
Or future pain and sorrow blight
That form so young and fair.

Sweet sister! tranquil be thy rest
Beneath the flowery sod;
ure as the snow on mountain-breast
Thy spirit dwells with God.

Unblighted by the ills of life,
Unsullied by its sin;
Without the conflict and the strife,
Didst thou thy haven win.

Well may we weep who linger here,
By earthly snares beset;
Yet o'er thy grave would shed no tear
Of pity or regret.

Miss Anne T. Wilbur.

Proverbs.

All are good maids, but whence come the bad wives?

Against the wild-fire of the mob there is no defence.

All are not thieves that dogs bark at.

All fame is dangerous. good bringeth envy; bad, shame.

Agues come on horseback, but go away on foot.

After dinner sit awhile; after supper walk a mile.

All covet, all lose.

All doors open to courtesy.

All things that great men do are well done.

All the keys hang not at one man's girdle.

All the world will beat the man whom fortune buffets.

All truth is not to be told at all times.

All unwarrantable delights have an ill farewell.

Alms are the golden key, that opens the gate of heaven.

Alms-giving never made any man poor, nor robbery rich, nor prosperity wise.

Living without a Design.

There are some that live without any design at all, and only pass in the world like straws on a river; they do not go, but are carried. The world could get along very well without them.

The little Scotch Wit.

A boy, about eight years of age, entered a shop in Dundee, Scotland, and asked for a pound of canary seed. As he had no money to pay for it, the shopkeeper, to whom the boy was well known, wishing to ascertain whether he had been sent by his parents or by any other party, asked, "Is that seed for your mither, my mannie?" "No," said the boy, "it's for the bird."

God, Our Father.

I was once in an awful storm at sea.—We were for many hours tossed about in sight of dangerous rocks. The steam-engines would work no longer; the wind raged violently, and around was heard the terrific roar of the breakers, and the dash of the waves as they broke over the deck.

At this dreary and trying time, while we lay, as might be said, at the mercy of the waves, I found great comfort and support from an apparently trifling circumstance. It was, that the captain's child, a little girl of about twelve years old, was in the cabin with us. He had come two or three times, in the midst of his cares and toils, to see how his child went on; and it is well known how cheering is the sight of a captain in such a time of danger. As our situation grew worse, I saw the little girl rising on her elbow and bending her eye anxiously to the door, as if longing for her fathers re-appearance. He was a large, bluff, sailor like man. An immense coat, great sea boots, and an oil-skin cap with flaps hanging down on his neck, were streaming with water. He fell on his knees on the floor beside the low berth of his child, and stretched out his arms over her, but did not speak.

After a while, he asked if she was alarmed. "Father," the child answered, "let me be with you, and I shall not be afraid.'

"With me!" he cried, "you could not stand it for an instant."

"Father, let me be with you," she, repeated.

"My child, you would only be more frightened," he said, kissing her, while the tears were on his rough cheeks.

"No, father, I will not be afraid if you take me with you. O! father, let me be with you!" and she threw her arms round his neck, and clung fast to him. The strong man was overcome; he lifted his child in his arms, and carried her away with him.

How much I felt her departure! As long as the captain's child was near, I felt her to be a sort of pledge for the return and care of the captain. I knew that in the moment of greatest danger the father would run to his child. I was certain that were the vessel about to be abandoned in the midst of the wild waves, I should know of every movement, for the captain would not desert his child. I had comforted myself, and when she went, I felt abandoned, and for the first time fearful. I rose, and managed to get on deck, The sea and sky seemed one. It was a dreadful sight; shuddering, I shrunk back, and threw myself again on my couch.

Then came the thought—the child is content; she is with *her* father, "and have I no father?" O God, I thank thee! in that moment I could answer, Yes. An unseen Father, it is true; and faith is not as sight, and nature is not as grace; but still I knew I had a Father, whose love surpasseth knowledge. The thought calmed my mind. Reader, does it calm yours?

Oh! cries the trembling soul, the storm is fearful; we walk in darkness, and have no light. "Be still, it is I; and know that I am God," saith the Lord. Be happy and knew that God is thy Father. "Fear not, for I am with thee; be not dismayed, for I am thy God." All things are under the dominion of God, and all things, yea, even terrible things, shall work together for good to them that love Him. Tempest-tossed soul! as the child clings to her father's bosom, so cling thou to thy God; in the moment of thine extremity he will apear to be with thee, or to take thee to be with him.—*F. Hall.*

An ape's an ape; a varlet's a varlet though they be clad in silk or scarlet

☞INFORMATION WANTED.☜

Any person who can give information of the whereabouts of David Moore, a native of Chodzezen, (Province of Poser,) will oblige by sending such to the office of the "Gleaner," San Francisco.

A Model Woman.

How often have we not heard of *model* women? How frequently have we not commented upon the devotion and true piety of model women? But never yet have we been called upon to record so strange an instance of the *model* woman, or, in our case, rather model wife.

It was in company; and as all kinds of things are said in company, is it any wonder then, that our model wife, who was our heroine in that select gathering, should say, among others, so strange a thing. Our heroine assumed a somewhat authoritative tone in her conversation, as she spoke of the economy of the *model wife*; and advancing to glance at a religious paper which happened to be near, (a paper advocating her religious creed, or rather, the religious tenets of her people), she, in order to impress us more forcibly of her importance and true womanhood, said with emphasis, that the first thing she abolished from her domicile, after she became Mrs. B——, was that *religious paper.*

Wives, mothers, all; beware of slighting any religious production, no matter what religious creed it advocates, especially that which advocates your cause, and is the organ of your sect. Perhaps you do not relish it; then surely you are less capable of criticising it. Woman! never be *you* the evil spirit that uncharitably expels religion from your house. C.

Utility of Tea. In the life of most persons a period arrives when they no longer digest enough to make up for the natural daily waste of the bodily substance. The size and weight of the body, therefore, begins to diminish more or less perceptibly. At this period tea comes in as a medicine to arrest the waste, to keep the body from falling away so fast, and thus enables the less energetic powers of digestion still to supply as much as is needed to repair the wear and tear of the solid tissues. No wonder, therefore, that tea should be a favorite, on the one hand, with the poor, whose supply of substantial food is scanty, and on the other with the aged and infirm, especially of the feebler sex, whose powers of digestion and whose bodily substance have together begun to fail. Nor is it surprising that the aged female, who has barely enough of weekly income to buy what are called the common necessaries of life, should yet spend a portion of her small gains in purchasing her ounce of tea. She can live quite as well on less common food when she takes her tea along with it; while she feels lighter, and at the same time more cheerful and fitter for her work, because of the indulgence.—*Chemistry of Common Life.*

Speakers and Thinkers.—Superficial thinkers have generally much fluency of language. It is on this account that they are so often good speakers.

Pacific Railroad Memorial.—We are indebted to Dr. Wm. Rabe, Secretary of the Convention, for a pamphlet copy of the memorial, adopted by the Convention, to the President of the United States, Heads of Departments, Senate, and House of Representatives. The memorial is signed by all the members of the Convention, and is in convenient form for mailing.

Religious Instruction.

Parents and Guardians are informed that our school for religious instruction of our children of both sexes, is kept at

133 Clay street, above
Merchant's Exchange.

DAYS AND HOURS OF SESSION
The school is open
Saturday, from 10 to 12 A. M.
Sunday, from 9 1-2 to 12 A. M.
Wednays from 4 to 5 1-2 P. M.

☞*DRY NURSE*☜

Mrs. Caroline Frank, who, for a number of years, has served as nurse in the city of New York, and who is also give excellent references, would be glad to render services in the capacity of dry-nurse to such families as may want said services. Apply No. 63 Merchant Street, near Sansome.

Special Notices.

A Card.

Should any of the readers of the "Gleaner" who were present at the late mass meeting at Apollo Hall, find ought in the report in the week's "Gleaner" of the affair, to conflict with their views of the matter, I cordially invite them to correct me through the columns of the 'Gleaner." I. N. Choynski.

GENERAL INVITATION.

An adjourned meeting of the association for opening a Hebrew school, will be held on Sunday, Nov. 6th, at 2 o'clock P. M., at the Rooms of the H. Y. M. L. Asso. (late Apollo Hall), to which all Israelites are respectfully invited.

H. Y. M. L. A.

The members are hereby notified that the next regular monthly meeting of the Hebrew Young Mens' Literary Association will take place at their Hall, [late Apollo Hall,] on Sunday, November 6th, at 10 o'clock, A. M.

The Board of Trustees will hold an adjourned session at 9 o'clock A. M.

The standing committees on Debates, on Soiree Festivities, &c., will please be prepared to present full reports to the Board.

By order, WM. J. MACK,
President.

Lewis Hess, Rec. Secretary.

Election.

At the annual election of officers for the Congregation Emanu-El, the following gentlemen were elected.

President, Henry Seligman; Vice President, L. Sachs; Treasurer, A. Tandler; Financial Secretary, Julius Levy; Recording Secretary, Henry J. Labatt; Trustees, Goldsmith, J. F. Block, M. Heller, M. Marblum; Collector, M Steppacher; Reader, Welhoff; Teacher, D. Levy.

I. O. B. B.

The M.W. Dist Grand Lodge of New York have appointed the following Surveillance Committee for California: Mr. Abr. Goldsmith, for Ophir Lodge No 21, and Mr. Joseph Davis for Etham Lodge No. 27, to superintend the affairs of their respective Lodges.

Bnai Berith.

The Constitutional Grand Lodge of I. O. B. B. of the United States, met in Cincinnati, on Sunday August the 2[illegible]

We have not as yet learned the proceedings of that meeting, but shall with pleasure furnish them to our brethren as soon as they reach us. The order now numbers over forty-four Lodges, and four thousand members in the United States, and is steadily increasing.

MARRIED.

On the 25th, by the Rev. H. A. Henry, Aaron Levy, of French Gulch, to Miss [illegible] Newman, of this city.

Oct. 25th, by the same, Mr. Morritz [illegible] to Miss Julia Rettberg, both of this city.

A Public Nuisance.—The neighbors of a district in this city, extending from the upper part of Green st. to the lower part of Clay and Sansome sts., are very much annoyed at a clerical gentleman's disturbing them generally at their Friday evening meal, and at other times, by sending for a copy of the Gleaner, and lately, for Varieties sake, for a copy of some other paper on loan. Perhaps a subscription of the neighbors to raise funds to furnish said clerical gentleman with a copy for his own use, would disembarrass his neighbors greatly, and be a testimonial worthy of so worthy a subject.

Minatus Slappatubs.

N. B. Please insert till neighbors are troubled no more.

Reform.—All attempts at reform must prove failures, till reformers will commence, with first reforming men, and then their institutions will soon be reformed.